1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

241 [778] In the middle of the field was usually placed an earthen representation of the clan animal. As to how squash and beans were planted, no reliable information is available. The corn was planted in small circular mounds which, to judge from those near Madison, Wis., were arranged in remarkably straight rows.

[442 177] The author is unable to say what type of implements was used, as the Winnebago have been using those of European manufacture for many years and have no recollection of any other kind.

241 527 782 If anyone had more corn planted than he could take care of he gave a feast, to which he invited all who had hoes. At this feast dried corn was used. On this occasion the people sacrificed tobacco to their hoes, so that they might not cut themselves with these implements or have other accidents. Then they all joined in helping their host cultivate his corn.

249 In addition to the above-mentioned patches, most Winnebago had small fields of tobacco, which were regarded as very sacred. The tobacco grown on these was used only for sacrificial purposes. Sacred gourds also were planted in these fields.

232 *Berry picking.*—From the earliest times the Winnebago were known for their bountiful supply of berries. Every fall parties of men, women, and children went out to pick cranberries and whortleberries.

222 787 *Customs when berries are ripening.*—If a man has a son whom he loves very much, he has him fast as soon as the berries and other things begin to ripen. If this boy dreams of something good, then he (the father) gives a feast with the newly ripened food and the boy eats. If the boy does not dream of anything good after four days, the father makes him eat and has him try again.

222 *Rice gathering.*—In common with the Central Algonquian tribes, with whom they have come in contact, especially the Menominee, the Winnebago spent a number of weeks every year gathering wild rice. The following description of the manner in which this is done is taken from a newspaper article published by Prof. A. E. Jenks of the University of Minnesota:

> Fox River from its source to Lake Winnebago was for hundreds of years a very productive field for this aquatic cereal, and along this river the Winnebago lived in plenty and peace with several wild rice eating tribes of the Algonkin stock. Probably a few families still gather their annual crop in that old domain; but most of the wild rice which the tribe now gathers is obtained in the sloughs of the Mississippi River near Lacrosse, Wis., and on the Iowa side of that river.
>
> The Winnebago gather the grain by running their canoes into the tall standing stalks before the grain is ripe. A stick is held in each hand of the harvester, one being used to draw the standing stalks over the edge of the canoe, while the other one is employed in tapping or striking the heads of the stalks, thus knocking the grain out of the fruit head into the canoe. After the canoe is full it is taken to the shore and emptied.

252 262 *Preparation of foods.*—Meats were prepared by broiling, in three ways—on stakes, over a rack, or under hot ashes. Only the ribs

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

the matter. If, on the other hand, he submitted to whatever punishment the Bear clansmen inflicted on him without resistance and apologized to them, then they would build him a new lodge and supply it with better goods than those which they had been compelled to destroy. 614 625

This is the way in which the soldiers act when they are on duty. They never jest and their word is a command. If it is not immediately obeyed, their next move is to punish. For that reason one generally listens to them and their commands. When they are not on duty they are the same as other people. Different members of the tribe are on duty at different times, for the leader changes them about frequently.

If a field of rice is found in some swamp or lake the Bear clan people are informed and they go over and keep watch over it and give every person an equal chance at picking it. If a person sneaks away and takes advantage of the others, the Bear clan people punish him. [222 262] [685]

The Bear clansmen guard the village almost all the time. When a council is held they guard the council lodge, and when a person is tried for some crime, particularly that of murder, a trial which generally takes place in the Thunderbird clan lodge, then they carefully guard this lodge, lest the prisoner try to escape or his relatives or confederates try to rescue him. [623 692] 682

Certain actions and remarks are not permitted in the Bear clan lodge. They are the following: 614 625 784

To peep into the lodge.

To make the remark that they live in a nice lodge.

To sit in the doorway.

To give a deep sigh or snort inside the lodge.

Should any person do one of these forbidden things, the Bear clansmen would be compelled to give the most valued thing in the lodge to the offender.

If a man seduced a woman, he was brought to the lodge of the Bear clan and severely whipped. If the soldier whipped him too severely, he in turn was whipped. 614 625 684

If a murderer was brought to the Bear clan lodge and the chief of the tribe asked that the man be freed, the rest of the tribe would beg the relatives of the murdered man to relent; but if the murderer was turned over to the soldiers, they would take him to the lodge of the murdered man's relatives and let one of them kill him. [622 682]

According to one informant, the Deer clansmen acted as servants to the Bear clan. 614

The Bear and the Wolf clans are friends, and although, as we indicated on page 201, each clan is paired off with another, the relationship of the Bear and Wolf clans is particularly intimate. It was even claimed that a Bear clansman would revenge the death of a Wolf clansman. For no other clans did the author hear this statement made. The women are addressed by the men and by each other as "my opposite," referring unquestionably to the positions in [551] the council lodge.

Crashing Thunder

*159 Thus I acted up to the time that I have memory of things.

*159 In those days there were not many white people
221 living near us as to-day. My father went out hunt-
[224] ing continually. The lodge in which we lived was cov-
[342] ered with rush mattings, with reed mattings spread over
[352] the floor. After hunting for some time in one place we would move to another. My father, mother, older sisters, and older brothers, all carried the packs. Thus we would spend our time until the spring of the year and then in the spring we would again move in order
[224] to live near some stream where father could hunt
[136] muskrats, mink, otter, and beaver.

In the summer we always returned to Black River Falls, Wisconsin. Here all the Indians gathered after
[222] they had given their feasts. Then we picked berries.
*159 When picking berries my father used to buy me gum so that I should not be able to eat any of the berries.
[261] I managed however to eat berries and chew gum at the same time. After a while I learned to chew tobacco and then I did not eat the berries while picking them.
[276] Later on I got to like tobacco very much and I probably used up more money in buying tobacco than would have been the value of the berries had I eaten them.

[187] ing and crying to await the coming of the spirit. Among the Winne-
[593] bago, and probably among many other tribes, it was customary
[603] for the parents or grandparents, to prepare the children specifically for what was likely to happen; to inform them how to recognize the approach of the spirit and, what was more to the point, to teach them how to distinguish a good from a bad spirit.

1 [i.e., during their quest for a guardian spirit, See P-1, Category 116 -- Analyst]

Early Childhood

In the fall of the year we would pick cranberries. When the hunting season was open, I would begin to fast again.

This was my life for a number of years.

After a while we bought a pony on which we used to pack all our belongings whenever we moved our camp. In addition three of us would ride on top of the pack. Sometimes my mother and sometimes my father drove the pony.

After I had grown a little older and taller all of us brothers would fast together. My father would indeed repeatedly urge us to fast. "Do not be afraid of the burnt remains of the lodge center-pole," he would say to us.[5] "Whatever are the true possessions of men, the apparel of men and the gift of doctoring—all these things that are spread out before you—do try and obtain one of them."[6] Thus he would speak to us.

I would then take a piece of charcoal, crush it and blacken my face and he would be very grateful to me

I would at first break my fast at noon but then gradually I began to fast all night. From the fall of the year until spring I would fast until nightfall and then eat. After a while I trained myself to pass the night without eating and after that I was able to go two nights and days without taking any food. Then my mother went to the woods at some distance from the

[5] Symbolical manner of describing the crushed charcoal with which fasters must blacken their faces.

[6] By "possessions of men" he means mainly that knowledge which will make a man honored and respected in his community; and by "apparel of men," he means power and ability.

Reminiscences of Childhood

We were three boys of whom I was the youngest and at night we slept together. In cold weather we fought as to who was to sleep in the middle, since whoever got that place was warm; for while those at either end used to pull the cover from each other, the one in the middle was always covered. Even after I grew up I always took the cover away from the particular person with whom I happened to be sleeping. I would always fold it under me, for it had become a habit with me to take the cover away from the other person whenever I slept on the outside.

We always ate out of one dish. At times we did not have enough food on hand and then I would always try to get enough by eating very fast. In this way I often succeeded in depriving the others of their proper portion. Sometimes, on the other hand, I would purposely eat slowly and then when the others were finished, I would say that I had not been given enough and so get some of their food. In this way I developed a habit, that I still have, of eating fast. Even after I grew up, whenever I ate with other people, I always finished sooner than they did.

Another habit acquired then was the ability to go without food for a whole day while traveling. I did not mind this in the least, for during my fasting I had grown accustomed to going without food for long periods of time.

In the summer, at the season when people pick berries, I used to go around visting, sometimes for a day, sometimes for a longer period. I would often receive

7: Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

dollars. It was a good horse. Then the lawyer said, "You have committed many crimes, and you had better go to the place from which you came. If you stay here any longer, we will lock you up." 159 * [648]

I left that same day. Two old men were going to Wisconsin, and I went with them. They did not know how to speak English, so they took me as their interpreter. I left one of my horses in the pasture there. These men were very fond of whisky, and I bought whisky for them all along the route. After a time we arrived in Wisconsin, just at the cranberry-picking season. I was drunk when we reached our destination. As we approached my home I told the old men that they should come and visit me. As I said it, I gave a whoop. [191] [273] [292]

[P. 155]